

## IN MEMORIAM.

THE LIFE OF

**Rev. Charles Porterfield Krauth, D.D., LL.D.**

- 1823. Birth, at Martinsburg, W. Va.
  - 1839. Graduated from Penna. College, Gettysburg.
  - 1841. Graduated in Supplementary Course in Theology, and received into Maryland Synod.
  - 1842. Began his pastorate at Baltimore.
  - 1845-55. Pastor at Shepherdstown, Martinsburg and Winchester.
  - 1852-58. Traveled in the West Indies.
  - 1855-59. Pastor at Pittsburgh.
  - 1856. Rec'd the degree of D. D., from Penna. College.
  - 1859-61. Pastor of St. Mark's, Philadelphia.
  - 1861-69. Editor of the Lutheran.
  - 1864-83. Professor of Systematic Theology in the Seminary.
  - 1866. Trustee of the University of Pennsylvania.
  - 1868-83. Prof. of Mental and Moral Philosophy in the University of Pennsylvania.
  - 1870-80. President of the General Council.
  - 1873-83. Vice-Provost of the University, and ex-officio Dean of Dep't of Arts.
  - 1874. Rec'd the degree of LL. D. from the Penna. College.
  - 1880. Vacation in Germany.
  - 1881-83. Professor of History in the University.
  - 1881. Vacation in Canada.
  - 1882. Vacation off the Coast of Maine.
  - 1882. Elected Dean of Faculty of Philosophy.
- The dates at which Dr. Krauth became a member respectively of the Oriental, the Philosophical and the Historical Societies of Pennsylvania; of the Committee of Revision of the Authorized Version of the Old Testament, and of the Committee on the Version for the American Bible Society, have not yet been ascertained.
- 1883-Jan. 2. Death at West Philadelphia.

When sorrow blinds the senses and numbs the mind, one can only half-reveal his thoughts. "Forgive them where they fail in truth." They are based on five years' friendly intercourse in the relation of pupil to professor.

### I. THE PHILOSOPHER.

Dr. Krauth was an Idealistic Realist. His services to Philosophy, as he himself valued them, consisted in this: that he rightly apprehended and clearly illustrated the doctrines of *Consciousness* and of *The Personal Unity of Man*. The philosopher must begin at consciousness. All knowledge and all philosophy depends on its testimony; for we can know nothing outside of consciousness. Consciousness is the recognition by the mind of its own acts

or states,—the mind is conscious not of what is not in it, but of what is in it, and nothing can be in it but its own acts or states. Man does not *know* substance, either matter or spirit. Both the Non-Ego and the Ego, both the object and the subject, both the external world and the world of spirit, are an *inference* from the facts of consciousness proper. But this inference is necessary and intuitive. Ego and Non-Ego are intuitional logical correlates in consciousness. Both are more than empirical. Both are known *mediately* to consciousness. The realistic inference is *valid*.

The second doctrine for which the Doctor fought was *The Personal Unity of Man*. The great weakness of psychology has been that it has not done justice to the personal unity of man. Man is a unit beyond all the ordinary concessions of his unity—up to the last point at which human philosophy can trace him. Philosophy must not be a philosophy of mind apart. The body is not a prison, or a mere mechanical appendage of the soul. Man is not an 'intelligence served by organs,' but he is a being in whom two natures constitute one indivisible person. The soul operates through the body, the body operates by the soul.

The dualism of the current speculation, most commonly allied with what passes for orthodoxy, is so shallow that it has been the great promoter of the Monism of Materialism. Materialism abuses matter, and the received dualism cannot use it.

The philosophy of the future is one which will be neither *absolute* Idealism nor *absolute* Realism, but will accept the facts of both, and fuse them in a system which, like man himself, shall blend two realities as distinct yet inseparable. The *duality* of nature harmonized, yet not vanishing in the *monism* of person, a universe of *accordant* not *discordant* matter and mind, held together and ever developing under the plan and control of the one Supreme, who is neither *absolutely* immanent nor *absolutely* supra-mundane, but *relatively* both, (immanent in the sense in which Deism denies his presence, supra-mundane in the sense in which Pantheism ignores his relation,) not the mere Maker of the universe, as Deism asserts, nor its matter, as Pantheism represents him, but its Preserver, Benefactor, Ruler, and Father, who, whether in matter or in mind, reveals the perfect reason, the perfect love, the perfect will, the consummate power, in absolute and eternal personality.

Dr. Krauth has left no elaborated system behind him: his work is fragmentary. It was done in battle but done so well that very few students left the University with the taint of scepticism upon them. He was always ready to meet Materialism *on its own ground*. "We need not less science, but more. If its abuse sustain, its right use will overthrow Materialism." "To appeal from science in its legitimate sphere, to authority, in behalf of religion, is not to secure religion but to betray it." Like the Ancient whom he admired, Dr. Krauth was master of Physics as well as master of Metaphysics.

Dr. Krauth's method at the University was to drill the Junior in logic and then take up an Outline of Hamilton's Philosophy. He always insisted on the student's mastering Hamilton's technical language and afterwards had him translate the thought into every-day speech. He disapproved of the use of such books as *Haven*: "They are gotten up to sell," was his remark on one occasion. To the Seniors he opened up the great German Idealistic Schools from Kant to Hegel, and had them study Berkeley's Principles and Butler's Analogy. The latter he considered (in spite of Mill's sarcasm) as a monument to the truth of the Christian religion that will endure to the end of time. Whewell was used in Moral Philosophy, and his Course was concluded by Lectures on the leading philosophical questions of the day.

## II. THE THEOLOGIAN.

The Doctrine of the Person of Christ was, we think, the central point of Dr. Krauth's theology. He, as well as Dr. Nevin, believed that if the church were ever reunited on earth, it must begin about this point. Those who are familiar with his philosophy will see the analogy between his teachings on the Person of Christ and the person of man; man also has two natures and a personal fellowship of attributes. (*Com. Idd.*)

"Gentlemen," said he, "If nothing had been committed to the care of the Lutheran Church but the Doctrines of the Person of Christ, of the Lord's Supper and of Baptism, she would still be the Church of churches." It was because these doctrines were so precious to him that he defended them so nobly and desired to guard them so strictly. "The unfought is unfelt." He believed that we must sacrifice preferences to principles—something that our luxurious age is very loth to do—and that the apparent loss of popularity is solid gain. His logical positions were, as such, impregnable. No one was more thoroughly acquainted with the objections against them, than he. Hundreds of times we raised them in the class room, and they were answered over and over with the same patience and forbear-

ance. To say more than this is not within our province. Besides, his theological positions are too well known to need further elucidation.

But the Doctor was more than a dogmatician. His attainments in the spheres of Exegetical, Historical and Practical Theology were marvelous. Hebrew, Greek, Latin, German were as clear to him as English, and his general information was as extensive and accurate as his Theological knowledge. He was an illustration of his own maxim: "Theoretically the minister should know everything." Yet he was not a "Walking Encyclopedia," and it would be doing his gigantic intellect a great wrong to call him, as he used to call Dr. Schaff, "The Prince of Compilers."

His method at the Seminary was: to follow some German writer—Luthardt in Dogmatics, Hagenbach in Encyclopedia, Buddeus in Polemics, Richter in Church Polity—as a general guide, and then in lectures to develop, modify or apply according to the needs of our Church here in America. Gradually these lectures assumed a fixed written form, and then students were expected to copy them and recite from them. The introduction of the Electric Pen and, finally, his increasing weakness further modified his methods

## III. THE TEACHER.

Dr. Krauth was the ideal teacher for the ideal student. He expected much from his pupils. The very language of the text-book must be memorized unless the student could reproduce the thought in language as exact as the authors. With thought and language fully at command, the student was invited to bring up any difficulty or objection or to ask for an illustration or explanation. In these social talks, the Doctor was inspiring. He did not jump at conclusions, or assume ignorance in the learner's mind, but patiently waited till the latter had stated the objection in full, and even repeated it to assure himself that he had caught the meaning of a mind laboring in doubt and confusion, and then by his invincible power of logic, he penetrated to the centre of the point at issue, and by his wonderful gifts of language he made the subtle and obscure distinctions so clear that the student's heart would throb with enthusiasm and excitement. Questions would fly from all parts of the class, but no one could "corner" the Doctor. His principle in argumentation was always to start from a point on which his opponent agreed with him and to argue to that on which they disagreed.

In recitation, the Doctor prided himself on his ability to restrain his enthusiasm and to put the student's knowledge to a fair but critical test by questioning. He sat there with a countenance immovable as adamant, even while the student was

making the most ridiculous statements, and many a one has sat down after the polite "That will do, sir," with the feeling that he had made a splendid recitation, while the Doctor put down a notation not much above zero.

The ordinary and sub-ordinary element learned little in his room. It was the seat of the two queens of the sciences—human at the University, revealed at the Seminary. Here the loftiest and grandest, but at the same time the most abstruse questions were to be raised and settled. But when whole classes enter those sacred precincts, with hardly a man prepared to grasp an abstract conception or able to use the forms of thought, how utterly hopeless must the task have seemed of leading them to the perception of the highest truth. He was there to rear the lofty tower; but what if there were no foundation? Could he rear a tower on air? What wonder if his enthusiasm succumbed, if his recitations became dull, mechanical or monotonous—until a class of thinking students once more aroused him!

Dr. Krauth loved his pupils. He defended them, thought well of them, and put the most charitable construction on all their words and actions. He laughed at their mock-programmes, insisted on paying his subscriptions to their papers, and was the most popular and most eloquent orator at the Alumni Suppers.

The first number of the INDICATOR intimates that "a wise old head, keen in foresight and weighty in experience," had something to do with its establishment. To the residence of this personage two students repaired their way, and there, in the cool of the summer evening, the plans for the INDICATOR were discussed and matured. It was his eye that scanned the doubtful articles, and more than once has some student rushed out to that house in West Philadelphia, to obtain from the final referee his decision on some disputed point. He lives no more!

The Seminary Library was very near Dr. Krauth's heart. Through his efforts, many a costly volume was placed on its shelves. Who does not recall his eloquent appeals on its behalf? It was he who induced Mr. Dobler of Baltimore to give us the Dobler Funds; it was he who was entrusted with the duty of selecting and purchasing books. He was always ready to give the librarians the benefit of his discriminating judgment and great learning. Quite recently, while in the Library and speaking of it, he said: "Mr. —, if I had twenty thousand dollars to give to the Seminary, I would not found a professorship, but would put them into the Library."

#### IV. THE LIFE'S WORK.

Of the results of Dr. Krauth's life, his work on *Lutheran and Missionary*, at St. Mark's, in the Semi-

nary, in the University, in the General Council; of the library he accumulated, of his literary labors—and he scarcely wrote a line that has not literary merit—we cannot speak.

#### V. THE MAN.

Intellectually, Dr. Krauth, possessed two gifts that are rarely united in a single mind: the power of logical, penetrative, analytical thought; and the power of poetic insight. This happy combination of the rational and imaginative faculties, crowned—as it was—with an exquisite taste, and enriched with the stores of an overflowing and verbally accurate memory, explains his success as a thinker, writer, and an orator.

In character, "the crowning grace was his exquisite delicacy and kindness of manner. Every one who approached him was touched by it; no one went away from him unimpressed. His fine humor made mirth, but it was never poisoned with malice: the play of his wit was incessant, but it was as harmless as 'heat lightning.' Yet Dr. Krauth held his opinions firmly, and a remarkable natural dignity made undue familiarity with him impossible. At all times his perfect purity and unselfishness shone out, lighting up with the gentlest touches the other traits of his character."

Dr. Krauth loved this world. Recognizing the "thoughts of God in forms of sense," he sang:

Lovely are her crystal streams,  
Lovely are her valleys wide,  
Glorious are her mountain heights  
And her pulsing ocean side.

'Tis a fair and wondrous world,  
Passing wondrous; passing fair;  
Miracle on miracle  
Crowds the earth and sea and air.

Loveliness, that must be loved,  
Breaks with a resistless wave,  
Day and night, and night and day,  
Till it dies upon our grave. (*Cosmos*.)

He loved books, he loved music and art; he loved man—he was the friend of children, youth and age; he loved his Church—who cannot testify to this? but above all he loved his "Blessed and Adorable Saviour." When he revealed his innermost self, we gazed with awe at his fervent piety. By faith, he had an even more wonderful view of the other world, than of this world by sight.

#### VI. EULOGIES.

*Public Ledger*: There are thousands who cannot be there [at the funeral], but whose regrets and heartfelt homage will be equally with those at the burial—those whom he has taught, and who are now spread far and wide, keeping alive the light he gave them, and lighting up new centres of illumination; those in the Councils of the Lutheran Church of the

U. S., who looked up to him as a wise counsellor and leader; all these had come to know him as his students knew him, and as his colleagues of the Faculties and Trustees did. They valued the force of the character that was coupled with all gentle ways; the modesty that went with his wonderful erudition; the great gifts as teacher that made their way plain through the mazes and subtleties by which modern and moral philosophy are beset; the diligence that enabled him in the midst of exacting duties to continue the study of the profoundest subjects, and to take rank as a standard author and authority. They all loved him and cherished his memory.

Dr. Krauth's death brings with it a threefold public loss. American Scholarship loses one of its most learned men, the Lutheran Church and Council a most wise and eminent adviser and guide, and the University a valued and beloved teacher and capable officer.

*The American, (Prof. Thompson):* "Our University has sustained a great and almost irreparable loss in the death of Dr. Charles P. Krauth. \* \* Dr. Krauth was a man of very extensive and profound scholarship. As a Lutheran theologian, he had no superior in America, and rivals only in Dr. Walther of St. Louis, and Dr. Mann of Philadelphia. As a philosopher, he was hardly less eminent. His own theological position was very much that of Dr. Ulrici of Halle. His edition of Bishop Berkeley's "Principles of Knowledge," and of Fleming's "Vocabulary of Philosophy," excellent as they are, present very incomplete evidences of the extent and accuracy of his scholarship. The best monument, as of all teachers, must be sought in the characters of the young men who received his instruction. With both his pupils and his colleagues, Dr Krauth always was on the footing of complete personal friendship. He was a man of genial and kindly nature; all the resources of his knowledge and of his very large library were at the disposal of his friends. He was ready to sacrifice his convenience at any time for those he loved. He had no other weakness than a disposition to think too well of them and of their abilities. But the greatest thing in his life was his sincere Christianity, which was at the root of his gentleness, his profound humility, his steadfast faithfulness to duty.

*The Press:* Dr. Krauth was a gentleman of broad culture. In matters of theology he was an expert, and it has been well said that no churchman in the country was better versed in the details of the dogmas, not only of his own, but of all the other various denominations. As a preacher he was considered among the ablest of his time, and his retirement to the University severing him, as it did, from active

clerical duties, was universally lamented by his large congregation.

*Reformed Messenger:* The place Dr. Krauth has long occupied as a refined gentleman of pre-eminent literary and theological attainments is well known. As preacher, editor, author and professor, his abilities have been universally acknowledged. Dr. Hodge of Princeton once said, after a discussion with him on a point of fact in history that Dr. Krauth had made more research, and possessed more available learning than any man he had ever known. He studied a great deal with apparent ease to himself. One secret of his power as a controversialist was the command he had of his immense, well selected library. \* \* His scholarship was very beautiful, and there was a rare clearness and almost a poetic glow in everything he wrote or said. In private life he was unostentatious and affable, and as a conversationalist he was one of the most engaging men we ever met.

The students of the Seminary, not less than the students of the University, reverently say: "Time will bring many changes, the influence of other great and noble minds may sway and guide our lives, yet none will ever fill the place held in our hearts by our late beloved Professor, Dr. Charles Porterfield Krauth."

T. E. SCHMAUK.

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### ORIGINALITY YET POSSIBLE.

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BY DR. C. W. SCHAEFFER.

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The claim which Prof. DR. KURTZ, of Dorpat, has made as to the commanding influence of German civilization upon the progress of the Christian Church seems to be well-founded. No intelligent, no earnest student would venture to ignore the services of the Germans, either in the propagation of Christianity or in the careful sifting and impressive exhibition of its historical records. Among the Germans there has been developed, in the course of time, a wonderful versatility and patience in investigation, a remarkable variety of view, an astonishing diversity of stand-point, which, though they may have produced many unimportant details, have, nevertheless, invested their services with a freshness and an attractiveness which have never failed to mark them, from the time of the Reformation, till the present day.

As an illustration of the indomitable patience and laborious perseverance of German Scholars, the late Rev. DR. C. R. DEMME was wont to relate, how, a learned Prof. of Philology, having spent some twenty-five years in preparing a Latin Grammar, gave, as an evidence of his earnestness in the work,

the fact, that he had read the whole of the works of Cicero, critically, in order to determine the exact shade of difference between the words *et, ac, and que.*

The department of Church History has been so carefully investigated and its relations so patiently examined, that it might seem as if the exhibition of anything new and original had come to be an impossibility.

Yet, MONOGRAPHS may be met with, occasionally, which have the merit of exhibiting distinguished characters or specific circumstances in the clear, brilliant light which a master intellect alone can concentrate upon them.

Among such productions HAGENBACH'S VORLESUNGEN occupy a very prominent position. With his geniality, his honesty, his discrimination, his fine literary taste, his charming displays of poetic affluence, he conducts the reader along a picture gallery, in which the many illustrious characters and prominent events that figure in the history of the Church in Europe during the 18th and 19th Centuries, seem to live and move with an energy and in a harmony that is most refreshing to behold.

UHLHORN'S CONFLICT BETWEEN CHRISTIANITY AND HEATHENISM may be placed in the same Category. This work has been translated, admirably translated into English, and enriched with Notes and References, in which respect the German Edition of 1875 is unhappily deficient. The ingenious policy of Diocletian, the whole character of Constantine, the operations of Julian, the desperate struggles of Heathenism, its strength and its weakness, its final overthrow, with its causes and their operation, these and many other kindred matters are handled with a vigor for which a general history would scarcely afford the opportunity, and with an originality that may well awaken the condition, that there are periods in the History of the Church which yet wait to be more thoroughly investigated than they have ever been.

### SALUS,—A HINT TO STUDENTS.

REV. G. F. SPIEKER.

Not spiritual, but physical health this time. The former is *facile princeps*; the latter dare not be despised or neglected. Like the *salus animæ*, it is possessed of universal interest, to which fact alone argues its importance. The great, original fall has touched the body, as well as the soul. Our highways are thronged with placards, telling us how frail the body is; our journals teem with advertisements,—all telling the same story in a different way. The remedy suggests the defect. Whether pill or

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potion, herb or salve, the burden is the same; all echo the lament of health impaired, of weakness and of pain. The great Physician recognizes the fearfulness of the scourge and as He passes on His way the healing of the sick in body goes hand in hand with the binding up of the broken heart. The ministry have an interest in this theme; they, of all men, subject to dangers peculiar to their vocation, feel how very necessary it is to have a sound body. The life a clergyman leads, now calls on him to sit in his study for hours, and again forces him to engage in the most arduous physical labor. The heated close atmosphere of the study, as well as the cold blasts, the drenching rain, and all the changes of the weather to which he is again and again exposed, impress him vividly with the need of bodily staunchness. The student, looking forward to a career of usefulness in the most arduous, albeit the most blessed of human pursuits, is in a position to ponder this subject well. He needs an admonition every now and then, and it had much better be the word of soberness born of experience, than the pang of pain or the tremor of exhaustion, hinting at the coming of worse evil. Let him, therefore, devote a little care and time to his health, at the very period of life, when it will prove of great advantage to him. Many a man has laid the foundation of future ills during his student years.

Prevention, the chief object of sanitary effort, is always better than cure. It is better, too, in many things, not to do than to undo. Besides in the matter of health, it is very often impossible to undo. You may be able to mitigate and palliate, but you cannot always cure. Dissipation by riotous living as a deliberate violation of the laws of nature on which health depends, should not need mention here. The student of theology should be above and beyond such grossness. But there are other forms of dissipation, subtle and of stealthy step, which undermine health as surely, if more slowly. The field of study is so extensive, the term for work so brief,—the desire to amass the needful riches of learning so strong, as to draw many a man into a blind zeal for study, which causes him to ignore every other interest and claim, however imperative. There is a class of students, who are in nowise exposed to this danger. Those are the men, who, having conceived chaff as students, will bring forth stubble in their ministry. Such will smile at the prophet's metaphor, and that will be about the extent of the impression on them. Now brain-work is hard work, and it is an easy thing to over-tax the organ of thought. The day being too short for the mental toiler, he extends his labors into the night; eye, hand and brain are plied to the utmost: dumb slaves of the will it is theirs to be driven; as there is no

human law against self-destruction,—so there is none against self-oppression. When meal-time comes these insatiate workers trench on another important part of their physical economy and with their brains gorged with blood, swallow their food and then hasten back to their books, as though digestion were of no consequence. The same blood-gorged brain retires to restless dreams instead of refreshing sleep. Thus the process works a two-fold injury. Besides, there is no time for healthful, invigorating exercise. No man can retain his powers in full vigor, who stints himself in respect to pure air, untrammelled digestion and sound sleep. Every man, however, must learn to know himself, his physical constitution, and wisely apply the fundamental laws of health to his own particular case.

### THE NEEDS OF THE NORTH-WEST.

REV. PROF. J. P. UHLER.

In coming to any town of little importance in the North-west, you will find a Swedish Lutheran Church, a Norwegian Lutheran Church, and a German Lutheran Church. Sometimes the organizations are not so large, usually varying according to the size of the town. In the larger towns you will find several flourishing congregations. Were it possible to do like the Roman Catholics, there could exist in every town and village a numerically strong Lutheran congregation, consisting of German Lutherans, Swedish Lutherans, Norwegian Lutherans, Danish Lutherans and American Lutherans.

The Roman Catholics flourish everywhere, for they turn the Frenchman, the Irishman and the German into one audience and their offspring into one school-room.

This *Mixtum Compositum* craft does not work for Ev. Lutherans. It takes a German pastor, a Swedish pastor and a Norwegian pastor, and it is high time for all our principal towns in the North-west to have an English Lutheran pastor. The time is at hand when the Americanized representatives of all the above Lutheran nationalities can and ought to be gathered, *Catholic fashion* into English congregations. There is ample material, the fields are white already to harvest. Everywhere the *old story* is repeated, some of the most active Presbyterians, Congregationalists and Episcopalians, were originally Lutherans.

In one small town, one of the wealthiest citizens, now a member of the Episcopalian Church, was in Pennsylvania, a Lutheran, the treasurer in the Presbyterian Church was Confirmed in the Lutheran Church, and another most active and influential worker of the last Church was a member of the Luth-

eran Church in the East. It is humiliating to come on behind and behold what ground our dear Church has lost already in the senewly settled regions.

The Scandinavians, and especially the Swedes, are struggling manfully to break *the bread of life* unto their children. New Church buildings, are being erected and the educational institutions are overflowing with young men and women, whose earnestness and Christian piety, put the young American to shame.

The Missouri Synod of the Lutheran Church, is equally active to do its share for the Germans; but alas! who is going to assume the responsibility and respond to the Macedonian cry of the ill-fated American child? *The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.* Matt. ix : 37, 38.

### RESOLUTION.

At a meeting of the Students of the Seminary, held in the chapel on their first assembling, after the holiday recess, the following, in reference to the death of Rev. Dr. C. P. Krauth, was adopted.

The Students of the Seminary, whilst humbly bowing to the Divine will, hereby express their sorrow at the decease of their venerated professor, Rev. Dr. C. P. Krauth. As a personal friend his heartiness and courtesy; as an instructor, his learning, his aptness to teach, and his generous sympathy; as a spiritual mentor and guide, his experience and purity and faithfulness—all combine to make our sense of the loss we have sustained the more painful. Yet the consciousness of his many graces quickens our gratitude to God for the privileges we have enjoyed at the feet of such a counsellor, and at the same time inspire us with the cheerful hope that the Church which he devoutly loved and served, as well as ourselves, will long continue to enjoy the blessed fruits of his earnest life and of his zealous labors.

### THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

We are now prepared to observe that every true Architectural design is an *Organism*.

The Classic Architects were so deeply impressed with this fact that they made their students study the human body to learn of that "eternal fitness of things" which is the basis of all beauty.

Though we may repeat somewhat it may be profitable to dwell on this thought.

Observe, 1st. That the different parts of a man are

so disposed with respect to each other, that far from interfering with one another's functions, they mutually assist one another. Further, each part is in that situation where only it can perform its functions. This is a fundamental principle, never to be ignored in disposing the rooms, halls, etc., of a building.

2nd. Each part of a man has that importance of place and size in his body which its offices demand. So in buildings.

3rd. If any vital part of a man becomes enlarged or contracted, the man sickens and even dies, and if any part like the nose, is too large or too small, beauty is lost. So in buildings.

4th. The organs of the body are so united to, and dependent upon one another that each does not and cannot exist without the others, and they are all combined to form one whole complete Organism. Some parts, like the feet may indeed be taken away, and the rest exist without them, but then the organism is imperfect. So in buildings, all rooms, flues, etc., are necessary for it to carry out its destination, and they must be disposed in that one way in which they will harmoniously fulfill this end.

5th. An examination of the structure of our bodies shows that man's shape grows out of and depends upon the manner in which his vitals and other parts are disposed. So likewise that design which first determines the form, and then squeezes the rooms and other arrangements into that form is always without merit, while on the other hand, when the disposition of the several parts is *first* determined and the shape grows out of *that* we have the basis of everything that is manly, noble and beautiful in Architecture.

6th. Such an examination will further show, that as out of the disposition itself, so also out of the means necessary to give the body strength, resistance and vigor, and *directly* out of them arise that beauty for which our race is so highly distinguished. So a building depends on the very same qualities for its beauty. Beauty in Architecture depends on "the eternal fitness of things." These analogies may serve to teach us that Architecture like Anatomy has to do with Organisms, and that what mars the beauty of the one invariably suggests something which mars the beauty of the other. The reader will find it profitable to seek for other analogies.

## De Alumnis.

—INSTALLATION. Rev. E. R. Cassaday, who has for several years been faithfully serving St Peter's congregation of this city, was regularly installed as its Pastor, on Sunday Jan. 14th, by Rev. Dr. C. W. Schaeffer.

—MARRIED. Seaman and Weber.—On Dec. 28th, '82, at the bride's residence N. 9th St., Allentown, Pa., Rev. C. S. Seaman, and Miss Alice Weber, were united in the bonds of holy wedlock, by Rev. Dr. Sadtler, assisted by Rev. Prof. M. H. Richards, and Rev. G. S. Seaman, brother of the groom.

—Rev. W. M. Rehrig, of Girardville, has a class of forty catechumens, and Rev. G. S. Seaman, of Elizabethtown, has one of fifty. These facts speak well of the activity and successful labors of the younger brethren in the vineyard of Lord.

—Dr. Krauth's funeral and the meeting of the First Conference in the city brought quite a number the Alumni and visitors to the Seminary.

—Revs. Reiter, Seaman Sr., Rehrig, Kähler and Becker, lately called upon their friends in the Seminary.

## Seminary Library.

T. E. SCHMAUK,	Senior Librarian.
GEORGE C. GARDNER,	Middle Librarian.
L. J. BICKEL,	Junior Librarian.

*The Library is open daily from 12.30-2.00 P. M. Also 9-12 A. M. (Excluding Conference) on Monday, 12.30-3 P. M.; Wednesday, 9-12 A. M. and 12.30-3 P. M., on Saturday.*

Books sent to the Seminary Library will be acknowledged and "reviewed" as the scope of the INDICATOR allows.

BOOKS RECEIVED: From J. Darmstaetter, "Das Leben Dr. Martin Luther's;" from Pilger Buch handlung, Reading, the Luther Jubilee Book.

OUTLINES OF CHURCH HISTORY. Illustrated: Reading, Pa: Pilger Book Store, 136 pp. Presented by Rev. G. H. Traubert.

This is a book which may be of good use in Sunday-school libraries and other libraries for the young. In presenting not so much abstract treatises on the characteristics of the different periods or the philosophy of history or dry enumerations of names and dates, as brief biographies of leading men and well-known characters from each period of the Church's history, it follows a well established principle for history writing for the young. Matter of minor importance is printed in finer type. A few of its 25 illustrations may be said to be good. A reviewer of this book has styled it "Lutheran to the core." It is doubtful whether this was intended as a praise or censure. Since the first rule for history writing is to be true and impartial, it is difficult in the extreme to grasp the idea of Lutheran History of the Church. But when the author in the chapter on "The Church in America," treats of nothing but the Lutheran Church, it must be admitted, that this looks like an attempt at a *Lutheran History* of the Church. The age of this work cannot be ascertained, and there are no indications as to its authorship.

# INDICATOR

DEVOTED TO THE INTERESTS OF THE  
THEOLOGICAL SEMINARY OF THE  
EVAN. LUTHERAN CHURCH,  
AT PHILADELPHIA.

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Students and Graduates of our Seminary and Colleges are invited to contribute articles and items.

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WITH THIS number of the INDICATOR the Editorship has passed from the hands of its former able manager into those of an untried and inexperienced man. The *Indicator Association* did but give correct expression of its feelings when it received the resignation of its recently retired Editor *with regrets*. A more able, active and untiring manager and Editor, it may perhaps not be able soon to find again. We have taken the position reluctantly, knowing full well the many petty annoyances, the disappointments and labors the office imposes upon us. But then some one *has* to do the work, or else the paper must necessarily come to a halt. We have therefore expressed our willingness to assume the responsibility, trusting that the friends who formerly so cheerfully aided the paper in the shape of short articles, kind words and financial support, will continue to do the same while the paper is in our hands.

The general plan and tenor of the INDICATOR must and shall remain the same. On the cover of every number of the paper, that part of the Constitution of the *Indicator Association* may be found which gives the *Object of the INDICATOR*. This we propose to carry out as well as we can. We shall also, as nearly as possible, adhere to the custom of our predecessor in having the articles short and terse. We believe that brevity is the most vigorous way of communicating thought.

We hope that subscribers will be patient and forbearing and throw the mantle of charity over all the imperfections and mistakes which we are "Frank" to acknowledge, will now and then be found in the columns of the INDICATOR and be traceable to us. With the sincere hope, therefore, that his endeavors may be met with a kindly reception he has entered upon the duties which devolve upon him as Editor.

IT IS WITH faltering pen that we venture to comment upon the death of our beloved friend and professor, Dr. Krauth. We hesitate, not because we are unwilling to pay our little tribute to his memory, but because we feel that we cannot do the subject justice. There are states of mind which unfit us for dealing with such sacred duties and yet we cannot pass by this sad event in silence. It is hard to realize the loss we have so recently sustained. The unexpected news has brought us into such a state of bewilderment when the heart refuses to tell the mind what it has lost. We have heard the crash of the falling king of the forest and in the confusion we cannot tell how much we miss him. When the heat of summer returns and makes us feel the need of shelter then will we realize more fully than now how great our loss really is. The blow that struck our hearts has not yet rebounded, and we feel like saying: "Can it be? Is it true?" It seems impossible that he whom we as students but *began* to know and love, should so suddenly be taken from us. I say *began* to know and love, because the great and good are never fully loved until they are more fully known, and *su h* a knowledge of them does not come in a day. Some men can only bear a short acquaintance they are soon known and fathomed and we lose our reverence for them, but not so in the case before us. Dr. Krauth was a man of such giant powers and noble traits, that *years* of intercourse were necessary to reveal him. Of some it may be said: The more we know, the less we love. Of him it could only be said: The more we knew him the better we loved him. But though he cease to be among us, he does not cease to live.

New Year opened with its accustomed greeting,— "Happy New Year." For *him* it was a wish that reached its best fulfillment, it was indeed a happy, a ble-sed New Year, but what was his gain has proved to be our loss. The bird has taken wings, the broken shell and empty nest are all that seems left to us. And yet we dare not complain, for even though he be dead to us in one sense he lives in another and a better sense. His image is engraven on the eyes of all who saw him moving to and fro in the sacred precincts of his high calling. This image is more real than his picture hanging on the chapel wall. His imposing form and stately walk will ever be fresh in our memories. We will ever hear the peculiar ring of the bell that brought us to his presence. Behind the desk he still sits, calm, dignified and obliging, seeming happiest when most closely questioned. We see the piercing glance of his eye, so indicative of the penetrating mind that lay behind it, a mind free from chaos, clear as crystal. In his presence no one dared gainsay what he had said, all were silent, we waited that he might



speak. *He has not ceased to live.* But he lives in a better sense still. What he has *been* and *done* has made him very precious to us and this rich legacy he has left us. He breathed out his soul, but he breathed it into the Church, and in the impress he has left upon it, we may still see all that was great and good of him. The great and good can never die, their works are sure to follow them, and in their works they live. In danger and necessity the Church has looked to him. It trusted his wisdom and forethought almost further than it was willing to go, but when the first blow was struck, it felt it had a leader and then went forward. But I need not tell what he has done. This is the duty of an abler pen than mine. It is enough for me to say, he has not ceased to live. "Who will take his place?" We cast a searching glance into every corner of the Church, but we look in vain. No one man can fill his place. If we would repair the loss, at least in quantity, we must *all* contribute to that end. A little more consecration, greater zeal, purer devotion, on our part, may with God's blessing compensate for the work he has left undone. If the dead have ceased from their labors it remains for the living to labor more abundantly. "Why was he taken?" This is a question we will not ask. It is enough for us to know that God's *ways* are as mysterious as his *works*. God removes the workman but His work still goes on. His truth is eternal. It still stands. It must and will survive the clay that blossoms into being and then fades away.

### Editorial Notes.

THE unusual disposition of the matter in this month's INDICATOR, was rendered necessary by the length of the article on Dr. Krauth.

One of the ALUMNUS has responded, in *The Lutheran*, to the INDICATOR, that "as to B. D., the alumni do not hanker after it, and it had best be worn by the fewest." Good, that they manifest the grace of meekness, as this will help them all the more disinterestedly to discuss the question: Why should not the Seminary confer the proper degree, as Colleges and other Seminaries do?

The Editor of the INDICATOR spent a very pleasant Christmas vacation in Tuscarawas Co., Ohio. He found the people genial, entertaining and above all, hungry for the pure Gospel. He was treated courteously, and he can only say that he enjoyed the trip and learned to love the place and the people among whom he labored.

### Seminary Items.

—Owing to Dr. Krauth's, death and funeral the Seminary opened on Jan. 8th, instead of the 4th, as was expected.

—All the students, Lazarus excepted, have returned. Even Booher is again with us.

—Schmauk and Waters, have very much improved in health.

—Sandt assisted Dr. Spaeth, in distributing the Communion on Sunday, Jan. 14th.

—The resignation of Mr. Schmauk, as senior Librarian has not yet been acted upon by the Faculty.

—The Brethren who spent their vacation in Ohio, were very much pleased with their trip, to our neighbor Buckeye State.

—Mr. W. G. Hudson, from Vizagapatam, Madras Presidency, India, is at the Seminary with a view of becoming a student.

—The Faculty gave us a day and a half off on Jan. 15th, and 16th, to attend the meeting of the First Conference held in St. Luke's Church, Phila., and the privilege was pretty generally taken advantage of by the students.

—The Dogmatic Professorship is now vacant, and so far there has been no provision made for instruction in this branch.

—Yeisley the last of the Seniors preached in chapel a week ago, and Angstat of the Middle Class preached last Friday.

—The Elocutionary class, is now in full operation and has had three of the twenty lessons. They have also adopted a systematic course of private drill, and from the manner in which the old halls ring with eloquence, we infer that the interest in it has not flagged any. Steps are being taken to place elocution on permanent footing, by soliciting funds to endow the same.

—Our students sent a very handsome floral tribute to Dr. Krauth's funeral, consisting of an arch with the inscription, "Thy will be done," beneath which there was a cross and at its base, C. P. K. As many of the students as were in the City, attended in a body. But as some were in other states, while others did not receive notice in time, the attendance was not as large as it might have been. Appropriate resolutions were drawn up and the Seminary draped.

—Duncan E. McCready, brother to F. J. McC. of the Seminary, will shortly sail from India, to America, and will attend Muhlenburg College with the ministry in view. He expects to begin his college course in September next. Missionary Artman and wife, are defraying his expenses.

## Our Colleges.

**Muhlenberg.**—The session opened with full classes Jan. 4th. Students absent at that time were required to "make up" recitations missed.

—Winter has come in earnest,—plenty of snow and sleighing.

—That trip to Saegersville, was very much enjoyed. The return was a quite *early* one—in the morning.

—When do the Literary Societies open their library rooms? Some one, who has a book to return wishes to know. A little more regularity, young men!

—Wonder if the student referred to in the January Indicator, as saying, "we have very little to do at college," was pleased with his *Term Averages* for last session.

—Semi-annual Board meeting took place January 17th. A joint committee, of the Faculty and Executive committee, submitted certain important resolutions.

—Several men on the sick list from various causes, are at their homes. Senior lecture course is looming up,—schedule will be out soon. We have not heard yet the list of lecturers secured.

**Thiel.**—The Winter Term has begun with a full return of the old and an addition of several new students.

—The beneficial effects arising from a well-spent vacation are already apparent: work has been resumed in all the departments with increased zeal and renewed energy.

—The Seniors have taken up two altogether difficult, but important branches of study,—Logic and Butler's Analogy.

—Sleighing has been unusually excellent. Nor have the young gentlemen and ladies been slow to avail themselves of this innocent means of sport and enjoyment, sleighing parties being of no rare occurrence.

—On Sunday last, memorial services over the demise of Rev. Dr. Krauth, were held in the Lutheran Church. On that sad occasion, Prof. Roth delivered the address, which was touching and appropriate.

—The judgment of the Lower Court, in the case of Mercer Co. vs. Thiel College, relative to taxes, was affirmed by the Supreme Court. As a result, the College will be compelled to pay taxes, extending back over a period of several years.

**Gustavus Adolphus**—After two weeks vacation second term opened Jan. 4th.

—Over thirty new and additional students made their appearance at the opening. We are crowded and overflowing. The college building is entirely too small. It is with great difficulty that sufficient rooms can be found in private families in town. It is clear that we must have *more buildings*, and *more teachers*. A temperature of 20° below zero F. does not stop the influx, still they come.

—The English professors from henceforth will occupy regularly every two weeks the pulpit in the Swedish Lutheran Church, and will conduct one service of the Sabbath in the English language. This will be very acceptable to the students of the college.

—St. Peter has three Lutheran Churches and it ought to have a fourth, an English Lutheran Church.

**University of Pennsylvania.**—A deep interest is being taken, both by the undergraduates and Alumni in the subject of Athletics. They are beginning to see the importance of a sound body as well as a sound mind, and believe that general athletics will do much towards developing it. Provost Pepper himself, is taking an active interest in the subject, and should have the esteem of all, for giving his support to so important a matter.

—There is some talk of offering prizes, not for the swiftest runner and highest jumper, but for the man who undergoes the best general physical development, to be ascertained by examinations and measurements.

—To the credit of the University the old custom of speeches in chapel has been re-established, and all that is needed yet is a proper instructor of elocution.

—Provost Pepper gives an annual reception, to the Seniors of all departments,—classic, scientific, medical, dental and law. It promotes feelings of friendship between all the departments, and is regarded with favor by both professors and students.

—A few philosophically inclined Seniors have organized a Metaphysical Club.

—The Trustees, Faculty and Students attended the funeral of the late Dr. Krauth in a body. The floral tribute of the students to Dr. Krauth was a representation of the 'Gates ajar,' and cost \$40.

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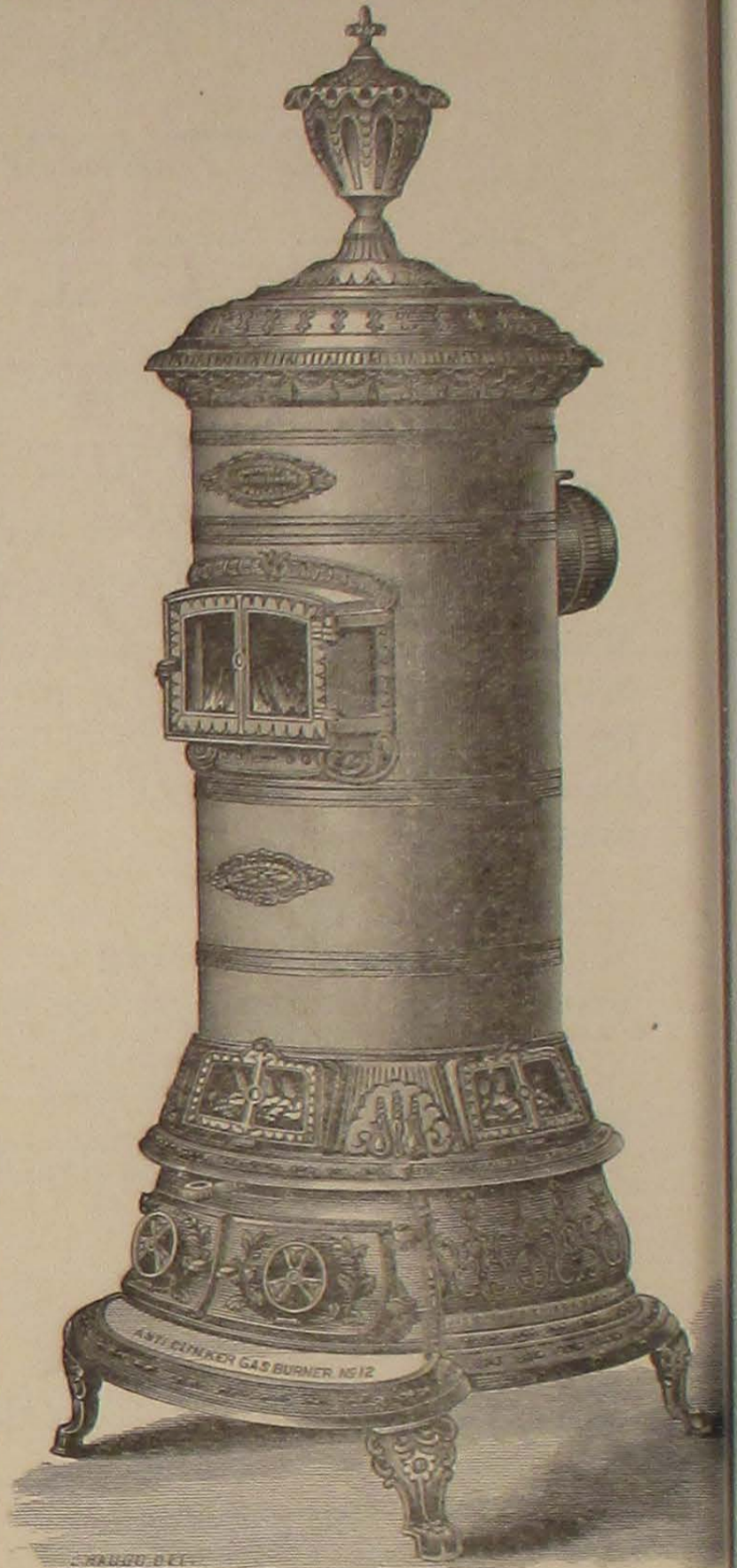
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